

A WORD of ADVICE unto all those that have a Right to Choose PARLIAMENT-MEN.

SINCE His Majesty is willing to speak with his People in a free Parliament, it concerns us highly to choose such for our Representatives as will faithfully speak our Minds, and truly represent us.

It hath been for want of a good Parliament that the Nation is in such a miserable unsettled condition, and lieth now a bleeding.

It hath been for want of a Parliament that had Bowels of Compassion and true Love for the Protestant Religion and Interest, that Ireland is involved in unspeakable Misery and sore Distress and Captivity. If some of those that have been the cause of it by their Treachery and Indifference, had suffer'd but the tenth part of what the poor Protestants have done there, they would have known better how to have pitied them; and have been more ready and hearty in sending Relief unto them; for had we had a Parliament that had been unanimous and hearty for the Government, in all probability Ireland had been Reduced long before this time of day; and then we should have had something to shew for our Taxes that we have paid: But hitherto we have spent our Money for that which is not Bread, and our Labour for that which satisfieth not.

It hath been for want of a good Parliament that our Trade hath been so much impeded and obstructed, and so much of our Treasure taken and carried into France, with our Seamen made Captives, and led up and down the Country in France, linked together in Chains like Gally-slaves, with this Inscription upon their Eacks, viz. Behold the English Hypocritical Rebels to their King, while we want both them and the Treasure at home.

Parliaments are either a great Blessing to the Nation, or a great Curse; for if they be honest, able, courageous, wise men, as they ought to be, than they are a great Blessing to the Nation; *Prov. 14. 39. Righteousness exalteth a Nation.* Parliamentary Righteousness will exalt our Nation; but if they be men of corrupt Principles and debauched Lives and Conversations, then they are a Reproach to any People, and they provoke God to bring Plagues and Judgments upon the Nation; therefore it doth highly concern us all to take great care of our next Choice. Life and Death are set before you, and choose which you will have. If you choose honest, able, wise Men, then you choose Life; for they (under God) will relieve the Nation, and put Life into the Honour and Trade of the Nation, which are now both under a Death.

But if you make no better Choice now of a new Parliament, than you did of a Convocation; why then, as the late Parliament did help to slay the Honour and Trade of the Nation, which now lieth dead, this Parliament will only come up to Bury it.

Pray be advis'd, and do not choose some sort of Men that I will point out to you, to wit, such persons as have been Foremen of pack'd Juries which did acquit the Guilty Papist Sir G. W. and condemned that innocent Protestant, namely, Justice A. viz. Sir R. H. and Sir J. K. that were both Burgesses, &c. Consider well what the Word of God saith concerning such men, *Prov. 17. 15. He that justifieth the Wicked, and he that condemneth the Just, turn they both are Abomination to the Lord.* And you will make a very ill Choice, if you should choose those, who are an Abomination unto the Lord.

Do not choose any of the old Parliamentary Pensioners, nor any such Men as have been guilty of giving up their Charters; and also of plundering and imprisoning honest men upon the account of Religion, notwithstanding a Vore had passed the House of the best of Parliaments to the contrary, *Nimist contradictist.*

Do not choose Criminals, and fill the House with such as have bought and sold the Nation in the two late Reigns, and that made havoc amongst us by Blood and Violence, lest God pour out worse Judgments upon us than any we have yet felt; for God hath hitherto saved and delivered us, but we are not willing to be saved, nor to save and deliver our selves. If Saul's Sin in sparing of Agag alive, tho' he retain'd him Prisoner, and sparing some of the best of the Cattle and Goods for Sacrifice, tho' he destroyed all the Amalekites who did oppose the Israelites in going to Canaan when they were in the Wilderness, after God had delivered them out of Egypt's Bondage, was such a God-provoking sin, which did cause God to dethrone him; how much greater must the sin be of those who did not only let Agag make his Escape, but also spared the cursed Amalekites that hinder us from going to Canaan, and choose them to be of the Legislative Power. O that all those persons that are thus guilty may consider of what they have done, and truly Repent, and Reform these Miscarriages, and let there be Inquisition made for innocent Blood, which hath a loud Cry, and also a prevailing power with God in the high Court of Heaven, viz. the Blood of Sir E. B. G. and the Lord R. and the Earl of E. and of a Sidney, and a Cornwall and Mrs. G. and the Lady Lisle, and of several others, whose Blood crieth against the Nation, for their neglect of averging of it; for until this be done, God's wrath, which is kindled against us, will not be turned away, nor his Anger cease, nor his Judgments be diverted, but will be poured out more and more upon us, so long as these cursed Agags remain in the Camp of our Israel.

O cast out, cast out the Accursed Thing from amongst us, for it is the setting up and preferring of these cursed Amalekites, that in all likelihood did bring these unusual Storms which have cast away and destroyed

so many of our Ships, both of War and Merchant-men, and drowned so many of our Seamen, and have and may yet do great damage on shore, may yet, without Reformation, bring the Plague God may poison the very Air we do breathe in, and send Fire, either from Heaven, or from Earth, and destroy us, or by Inundations of Water, or by Earthquakes, or Famine, or Thunder and Lightning, or great Hail, or by the Sword, &c.

God can create Destruction upon a People, which he hath created Salvation and Deliverance for, that will not accept of it, nor be saved nor delivered by him. *Isa. 26. 10, 11, 12.* It is for this God hath let loose the Sabians and the Chaldeans upon us, viz. the French Privateers at Sea to destroy and waste our Substance and Trade. It is for this Sin, which is the Fountain and Source of all other, that layeth our Navy, our Army, our Councils, our Undertakings, and our Trade, and all Things under a Curse and a Blast; and until this be Reformed, we cannot expect that God will either remove the Judgments we now feel, or keep back those which our Sins call loudly for; and this cannot be compleated Nationally without a good Healing Parliament.

If you have any Honour for God, or Dread and Awe of his holy Majesty, and value or esteem for the Protestant Religion and your Native Country, or any desire to see Trade revived and recovered, and our Merchant's Ships and Goods at Sea preserved, which are the great Wheels of Trade in the Nation, and the common Treasure of the Nation well spent and employed, and the further Effusion of Blood both here and in Ireland prevented, and not spent nor spilt in vain, and the Peace and Tranquility of the Kingdom settled upon lasting Foundations of Law and Truth, and a fixt firm Union between all Protestants, both at home and abroad, which most of the old Parliament laboured to oppose with might and main; and if you have any desire to see your own Native Country prosper and flourish, and be the Glory of the Nations round about us, and also a Terror to France, and all other Enemies of our Religion, Laws, and Liberties, as once it was; tho' since it hath been under a long, wasting, languishing Condition under the two late Reigns, by Treachery and Profuseness.

Now, I say, if you do indeed and in truth heartily and sincerely desire to see and enjoy all these choice Blessings aforesaid, as I am confident every true Christian and English-man doth, why then be persuaded to Accompany those good Desires with courageous Endeavours, in choosing a good Parliament, and do not lye at home in the Chimney-Corner, nor sitting at an Ale-house or Tavern, especially in the Time of Election, and say as the slothful Dreams useth to say, viz. *There is enough without me, I am but one, and I have Business of my own to mind on that day, or days, and therefore I cannot go; or I must go to plough on that day in such a place, and I cannot go; and I have my Shop to look after, and my Customers to tend, or such a Customer to come to Town on that day, and therefore I cannot attend it; and I am but a poor man, though I have a Vote to give, yet I have nothing to lose; let it go which way it will, I can be no worse than I am.* This is a base, fordid, narrow Spirit. Hast thou not thy Liberty to loose, both as a Man and a Christian. Perhaps if we had had good Parliaments formerly, thou hadst not been so poor now; and if we have a good one now, thou mayest recover thy self again. *I am to go about earnest Business on that day, therefore I cannot go, saith another. It is a great way off, saith another, and I do not care to go so far. And I have never a Horse of my own, saith another, and I know not where to borrow one, and I am resolved not to hire one. I would go, saith another, with all my heart, but I am afraid it will cost me Money, and I am loth to be at any Expence or Charge, or to sit out a Night, or two, or more from my own House, and therefore I will not go. I would go with all my heart, and give my Votes for Mr. A. and B. who are very honest, worthy Gentlemen, and good Protestants, and fixt to the King and the Nations Interest, but I am afraid I shall displease Sir J. N. and Sir T. S. saith another. I would go and give my Vote for a couple of brave, worthy, sober Gentlemen, that are right and right for the Peoples Rights and Privileges, but I am afraid of my Landlord, who is a devilish Jacobite. I would go and vote for a couple of honest Gentlemen with all my heart, but then I shall displease our Parson, and my Wife also who hath a great respect for him. For though it be true that our Parson has sworn Allegiance to King William and Queen Mary, yet still he is for King James. 'Twas a long time before he could swallow the Oath; and at the last the bitter Pill would not go down with him, until he had sweetned it with a Distinction.*

And here let me tell you a true Story I lately met with, of one Mr. Edwards, a Parson of a place call'd Seddington in Leicestershire; he was, it seems very unwilling to take the new Oaths, yet more unwilling to loose his place; and therefore he was pleas'd wisely to take the following Course: He puts off his Canonical Robes, and gets into the Habit of a Lay-man; and comes the very last day of January (and 'twas high time to come then) to the Chancery Bar, to take the new Oaths, that is, to save his dear Seddington. It is likely he wrapt up his Conscience and Oath to the late King James in his Canonical Robes; so that the Canonical Robes, it seems, are for King James, and his Lay-habit is for King William, and the Man himself is for his Living.

I would go, saith another, but I shall displease such and such Relations,

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who are Roman Catholics, or at least well-wishers unto them, as many of our late Parliament were, therefore I will not go and give my Vote for such and such men, though I know them to be honest. I will not go, faith another, &c. for if I should, I should lose such and such Customers, or such an Inlay. This is the Behaviour of many, who all lyeth at stake and a bleeding. Now let me tell you, these are all vain, foolish, cowardly, idle, narrow-souled Excuses; and some of them, nay most of them, very sinful Excuses, even like those we read of in the Parable in the Gospel of the Marriage Supper; or like the foolish Mariner that is busie about saving his Cabin when the Ship is a sinking.

Let me tell you Sirs, here is a very great prize put into your hands, you have a great opportunity of making your selves, your Posterity, and the Nation happy under God; for God in and by his Providence bids us make our selves happy; for God hath delivered us thus far, and shall we do nothing our selves towards the completing our Deliverance? Will you hear God in his Word call upon you to do this Work? why then pray read Zech. 2. 7. *Deliver thyself, O Zion, that dwellest with the Daughter of Babylon.*

And the King hath declared to the World, That he came to make us happy, viz. to deliver us from all Tyranny and Oppression, and hath bid us make our selves happy. For whatever Acts was made by the late Parliament (if I may so call them without Offence to those Parsons that have not taken the Oaths of Fealty to King William and Queen Mary) the King signed, and also pressed, in his Speech made unto them, to break all those Gales of Brass in pieces, and cut all those Ears of Iron asunder, that so the Protestant Interest might be strengthened and enlarged, and firmly united, both at home and abroad, which would have made us happy somewhat sooner than now we are like to be, because there were too many factious Persons among them which were disaffected to their present Majesties, and Government, and some of them deeply indebted to the Law and Justice of the Nation for their violation thereof under the two late Reigns. They refused to hearken to this Counsel of Peace, who themselves ought to have been Counsellors of Peace for the Nation: But instead of this, they fell to Ticking of Mint, and Anice, and Cuming, and neglected the weightier Matters of the Nation, they fell a Thrumming of Caps, viz. Paving of Streets, and Settling private Mens Estates and Settling of small Tithes, and perplexing and puzzling the Cause, as if these Peccadilloes or Trifles had been of greater Weight and Concernment than to Settle the Nation, and to Relieve Derry and Reduce Ireland, which lay, and do still lie a Bleeding, and to kurb the Insolency of the French Tyrant; and so instead of being Counsellors of Peace, they became the Authors of our Confusion, and were like the proud Builders of the Tower of Babel; and they made it their whole Business to hinder and obstruct whatever good Propositions were made for the Advantage and Good of the Nation and Protestant Religion and Interest; for there were a sower Party among them, that laboured what in them lay for the Good of the Nation and Protestant Religion and Interest, but these Sons of Zeruiah were too hard for them.

O my dear Protestants Brethren of England, be wise now therefore, and quit your selves like men of Courage, Prudence, and Faithfulness; do not be Cajoled and Bugharded, neither by the Priests nor dissipated Laicks, but break through all these little seeming Difficulties, and leap over all these French Stumbling Blocks which are laid in your way by the Jacobites, and embrace and improve this happy and blessed Opportunity for this once, which may make us and our Posterity happy and blessed for ever. Let it not be a Prize put into the hands of Fools that have no heart to get Wisdom: Do but manage this Cast courageously and prudently, and farewell for ever to Popery and Tyranny; and then you may sit in Peace under your own Vine, and eat the Fruit of your own Fig-tree, and none shall oppress you, or make you afraid: And say with your selves, *Shall I slouch or lie at home in the Chimney-Corner, or in an Alcove, or Tavern a josting, when my own All and the Nations lyeth at stake, when it looks as if there was but this very single Cast for it, God forbid; for it may be that my single Vote may carry it in the Field for a couple of honest men, and their Votes may carry it in the Parliament House on a Point that may make the Nation Bissid and Happy for ever, so long as it is a Nation. There hath been such a Thing as carrying it by a single Vote out of the House, and also by a single Vote within the House; and what hath been may be again; and if it should be lost for want of thy Vote, would it not trouble thee whilst thou hast a day to live.*

Now let me tell ye, you that pretend to have Business, and cannot neglect that to attend upon the Election of good Members to sit in Parliament, there is nothing more nearly concerns you in this Life, if considered in a stricke sense in all its Circumstances: If your House was on fire, would you pretend you had Business to do, so that you could not tend to put out the fire? Why, let me tell thee, it is not so bad for thee to have thy House burnt, as it is for thee to have this neglected; to have Popery and Slavery to come in again; for the Papist will not only burn our Houses, but also cut our Throats: So that your Estates, Lives, Liberties, your Souls, Religion, and the Glory of God are all concerned herein, and all lie at stake.

And is it not better for thee to let thy Plow stand still for a day or two, than to have Papist and Atheist come and devour thy Harvest, or that God in Judgment should blast it, for thy base sinful neglect to secure the Protestant Religion and Interest. And is it not better for you, tho' you should shut up your Shops for a day or two, tho' you lost a Customer or two by it, than to have the French Papist and the Irish Cut-

throats come in upon us, and Ravage your Shops, and Spoil your Goods, and Ravish your Wives and Daughters and Maid-Servants.

And is it not better to forbear marrying for a day or two, and sweetly to enjoy the Comfort of a state of Wedlock ever after, than to neglect this Duty of choosing good Men, and he and his Wife be both brought into Egyptian Bondage in a little time after, when we are scarce gotten out of it at this day; neither shall we get clear out until we have a good Protestant Parliament.

Be not afraid of the Favours of thy Landlord, nor of thy Threats of Sir John Anocks nor Sir Tom Allis; neither be abused by their flattery or feasting, but remember there is Death in their Pot, for they do not feast you out of any Love they bear to you, but out of Self-love, and to serve a Turn. It has been by Feasting that the Nation was formerly ruined by that long Pentionary Parliament, who bought and sold and betrayed us into Popery and Slavery.

Nor do not be afraid of Mr. Parson himself, if thou canst keep thy Wife from him, that he doth use Influence her for the Parson himself is an Enemy to the Government, unless he took the Oaths to King William and Queen Mary in time. If you will be but careful, and follow this Advice, it will be the only way under God to come under the Accomplishment of that Prophecy of the flourishing gracious state of both Church and State in Isa. 1. 25, 26, 27. *And I will turn my hand upon thee, and partly wipe away thy dress, and take away all thy Tix; and I will restore thy Judges as at the first, and thy Counsellors as at the beginning. Afterward thou shalt be called the City of Righteousness, the faithful City. Zion shall be redeemed with Judgment, and her Courts with Righteousness.*

Is not the honest true Protestant Interest of the Nation as strong now as it was in the late King Charles's time, when we chose three honest brave Protestant English Parliaments successively one after another; most of them, as we may say, were good English Oak, good Protestant Timber, scarcely one rotten French Stick or Popish piece of Timber among them, that did even dare to appear so, tho' there was all the Asin play and little shammaking tricks imaginable used by the Court Cards and their Faction, which we need not to fear now.

Sirs, never expect a good Trade, or to see good days in England, until you have a good Parliament; it will be but in vain for you: And do not choose young men, but choose grave Men; choose none under five and thirty or forty years of Age. It highly concerns us all to look well to our Choice; for as a bad Parliament is a great Curse upon the People, because as they are a Parliament, so their Act is the Nations, and the Nation may be punished for their Parliamentary Sins, when as they themselves may go free for a time, as in the Case of David, tho' a good Man, yet for his gumbring the People God sent the Plague among them, and swept away many Thousands of the People. David sinned, and the People suffered. So here, the Parliament sin, and the People suffer: the People have the choosing of the Parliament, so that if there be not a good Parliament, the People are principally in the fault, because they choose no better; or it may be they choose many of them out of base, low, beggerly ends, for Favour or Affection, or for Lucre, or for a little Meat and Drink; and so the People being thus to blame provoke God to bring his Judgments upon them. There has come many a Plague and Judgment from God out of that House upon this poor Nation within this Thirty years. And I have very good Reason to believe, that the late great Storm, which was about the eleventh day of January last, wherein was so many Ships cast away, and so many Seamen drowned, and so many Masts, Sails, and Cables and Anchors broke and lost at Sea, on our Coast, and so much Damage done on Shore, came out of the Parliament House, for it was the very next day after they Rejected that Branch of the Corporation Bill, viz. That next of those Persons that have been Guilty of Giving up of their Charters, and betraying the Liberties and Properties of the People, should be capable of Sitting in the Parliament House, or be in any Place of Profit or Trust in the Government for Seven years, on pain of Five hundred pounds Fine. Be wise now, and take care to choose a good Parliament, whenas there is nothing but Plagues and Judgments attends a bad one, as the last Years sad Expence doth sufficiently demonstrate, it carries its own undeniable Evidence with it.

Thus I have humbly offered you my Advice, in which I have pointed out unto you your former Neglect and Misconducts, and dangerous Consequences, which I humbly beg and beseech you all now to Reform, and do not leave Things of this weighty Nature to do of themselves of their own accord, and not be concerned for the Good of the Nation. Now I having done my part in pure Love and Service to God and my Country, I would desire and advise all your honest Citizens to send Packets of these Papers of Advice into the Country to your Chapmen, and desire them to spread them abroad in the Country, what the People may be awakened to their Duty. What if it cost you a few Shillings, it may be the last time that you will have occasion to stir them thus up to their Duty; it will not cost you, nor impair your Estates by it, and it may cost you many pounds, to little or no purpose, if we should through the Peoples Ignorance of Negligence have another bad Parliament. So my beloved Countrymen fare ye well.

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